

January 17, 1940



The Living Church



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"The Layman's Magazine"

TO THE EDITOR: I was glad to see your announcement in the issue of January 3rd. THE LAYMAN'S MAGAZINE will be a valuable contribution in the realm of Church publications. It will fill a great need and be a valuable medium in an ecclesiastical democracy.

I hope the type used in your announcement is a sample of that designed for THE LAYMAN'S MAGAZINE. Easy reading is important. I have always maintained that the rubrics in the Prayer Book should be of larger type than the substance. Strangers would then be able to "get along" better. People just don't read things in fine print. The inference is that smallness is an indication that to the composer the substance is considered relatively unimportant. THE LAYMAN'S MAGAZINE may fill a need in maintaining the interest of the isolated, whom the deaconess and I try to help remember that "they belong."

(The Ven.) NORMAN B. QUIGG,
Archdeacon of Chicago.

Chicago.

TO THE EDITOR: I have read the literature relative to THE LAYMAN'S MAGAZINE. May I say that the project seems to be one which holds infinite possibilities and I congratulate you most heartily on the move. May every success which it so richly deserves attend it.

(Very Rev.) NOBLE C. POWELL,
Dean of Washington Cathedral and
Warden of College of Preachers.
Washington.

TO THE EDITOR: Your contemplated venture into a fresh view point of religious journalism is certainly a step in the direction of fulfilling a vital need. To have it free of controversy and filled with constructive ideals in simple language is our paramount need if only the brother clergy can see it with enough vision to give it the boost it will need to put it over.

(Very Rev.) AUSTIN PARDUE.

Buffalo.

TO THE EDITOR: I wish you the best of luck with THE LAYMAN'S MAGAZINE—it seems a most promising venture and is greatly needed. (Rev.) H. D. BULL,
Georgetown, S. C.

TO THE EDITOR: As a long-time subscriber to THE LIVING CHURCH, I welcome THE LAYMAN'S MAGAZINE, and wish the venture every success. I will do all I can to gain subscribers for it.

(Rev.) ALAN H. TONGUE,
East Mauch Chunk, Pa.

TO THE EDITOR: It is a real joy to hear that you are planning to get out a periodical such as THE LAYMAN'S MAGAZINE. It has always seemed to me that the Church needs something of this sort more than anything else.

(Rev.) ROBERT D. VINTER,
La Crosse, Wis.

TO THE EDITOR: I am much interested in the proposed new magazine for laymen. It seems to me that it will fill a need which has long existed in the Church. It seems fairly apparent that the laymen will not read—if they have to pay for—the present publications of the Church. I am heartily

in sympathy with any effort to get out publication that will appeal to them and get them reading about their Church.

It is good to hear that the publication will be neither "partisan nor highbrow"—two very unessential features if it is to appeal to laymen.

I shall be glad to do anything I can to promote the magazine and eagerly await its first issue.

(Rev.) WILLIAM G. WRIGHT,
Wethersfield, Conn.

TO THE EDITOR: Congratulations on the announcement of THE LAYMAN'S MAGAZINE in the last LIVING CHURCH. There is great need for just such a non-partisan publication as you propose. I welcome it and eagerly await the first issue.

(Rev.) HARRY LONGLEY,
Charleston, W. Va.

TO THE EDITOR: Best wishes for the venture. I believe that it will fill a real need. All the laymen that I deal with need a sound, non-controversial Church paper, and so far I haven't found one that I can recommend wholeheartedly.

(Rev.) GEORGE B. SCRIVEN,
Baltimore.

Baltimore.

Wrecking Church Buildings

TO THE EDITOR: I wish to put in a strong protest about the way the furniture and furnishings of abandoned church buildings are disposed of, especially memorials.

I have reference to the recently demolished Church of the Epiphany in New York, Church of the Ascension on Staten Island, and, more recently, the Memorial Church of the Ascension in New York.

In the Epiphany many windows, which could have been of use to some smaller struggling churches, were ruthlessly destroyed.

The Living Church

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the wreckers. These could have been taken out and used in missions somewhere, I am sure. I do not know what the donors of these memorials would think if they knew about this matter. The same is true of the church of the Ascension on Staten Island. I tried to get some of the church pews which have not been used for 10 years but was refused. On inspecting the building to see if the pews could be used, I found many of the windows practically destroyed, and they were memorials.

It seems to me that when a church is about to be closed some notice could be given through the Church papers so that any other churches which might be interested could get the furniture or furnishings or even the windows if they are not going to be used by the churches in their new locations.

(Rev.) RAYMOND E. BROCK.
Tottenville, N.Y.

Prayer Book Changes

TO THE EDITOR: Every year since the last revision of the Prayer Book when we reach the Second Sunday after the Epiphany, I regret that the revision did not include a new Collect and Epistle to harmonize with the new Gospel. Should not this be done, and the sequence restored that is now shattered by the subsequent Sundays? I hope the liturgical revision committee will note this, as I am certain that there are many others who support me in this request.

(Rev.) HARRY S. RUTH.
Burlington, N. J.

Placement of Clergy

TO THE EDITOR: Let us hope Fr. Pearson's article, Clergy Placement [L. C., December 27th], is the match that lights a great bonfire. The prerogatives and customs that must not be disturbed are splendidly stated. There is a frank description of a church need, which must have immediate and careful consideration. However, by way of criticism and expansion, I add the following:

The subject of removal of deacons, priests, and bishops from pastorates, other than according to the Canons now extant for the purpose of removal, is irrelevant to the problem of clergy placement. If the system of placement is sound, removal by other methods, and for other reasons than now exist will be unnecessary.

Moreover, the system suggested by the model of the Third province is not sound in the sense of being true to the ideals which it wishes to establish. First, the present "behind the curtain politics" are still eligible for control. A man's record ought to speak for itself rather than through the voice of a committee, which can be approached and is able to give veiled decisions.

Second, the clergy have no more voice, and are less controlled, than at present. A great power of our ministry is that a man may choose the place in which to devote the major part of his life's work. To have a committee make a decision for the clergyman destroys a cornerstone upholding a priest's confidence. Third, a priest's call cannot be made on a strict form, or set formula. The call is a formula, but it is one that differs for every parish and mission. A rule, a law is more often than not a curtain behind which many sinister things may hide. Why let a call, which is gracious and grace imparting, perhaps be the means of shielding an unfavorable situation? A call should be natural, the natural way in which it is written in a parish's vestry doing much to establish a sincere spirit between priest and parish. Therefore in clergy placement, let us allow removals and calls to take their natural

course. Let us not confine placements and movements to each individual diocese. Let us take out politics, wire-pulling, promotion fights of vestries, and actually give the clergy a voice in keeping this problem of clergy placement settled forever. This way might be favorable:

A Bureau of Clergy Selections with trustees for guidance in policy and finance could be established at the General Convention, the bureau to be financed by parishes, clergy, and dioceses.

An office of the bureau could be established in each province with files on both parishes and clergy in regard to what each has to say about the other and himself.

If necessary, a vestry could receive names of eligible and qualified men, certified by experience from the records of the provincial office.

Upon a call, priests could receive informa-

tion of the parish's already proven acts, the vestry's remarks, and the former priest's recommendation.

(Rev.) B. DEFREES BRIEN.
Niles, Ohio.

Christmas in Advent

TO THE EDITOR: A rising vote of thanks is due the Rev. Robert H. Dunn of Claremont, N. H., for his protest against the anticipatory celebration of Christmas in Advent, which appears on page 22 of THE LIVING CHURCH, issue of January 3d. I agree with him to the letter—As an example of this, witness in the same issue, page 19, where our Church choirs of Atlantic City sang Christmas carols in a department store from December 9th to 23d.

HOMER LOCKWOOD.
Waban, Mass.



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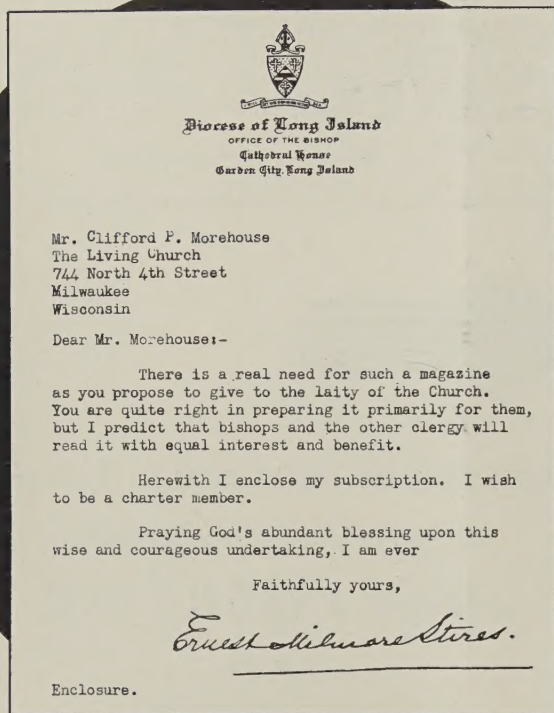
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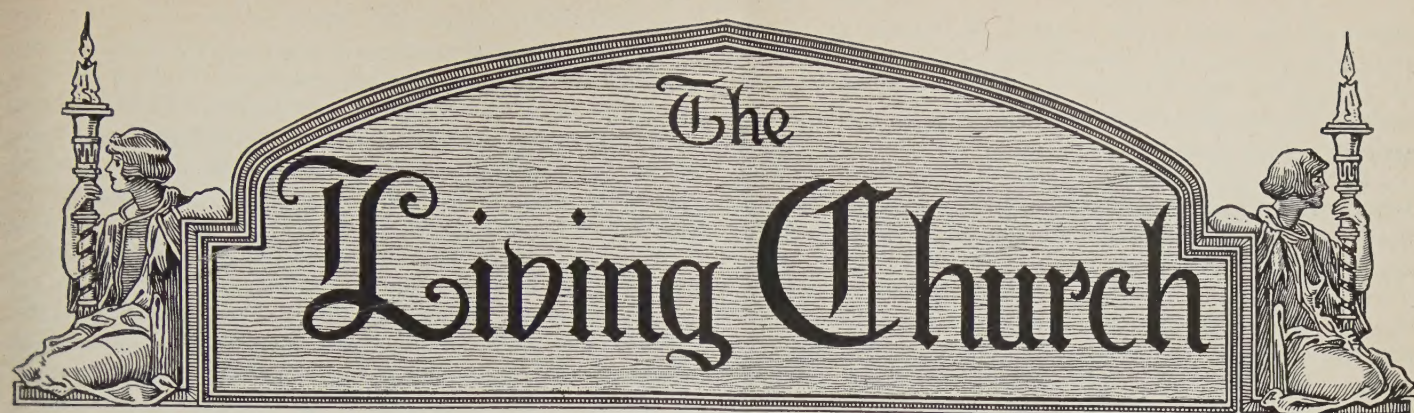
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VOL. CII

NEW YORK AND MILWAUKEE, JANUARY 17, 1940

No. 3

EDITORIALS AND COMMENTS

Looking Toward Lent

IT SEEMS very early to begin talking about Lent. Christmas and Epiphany were but yesterday and the New Year is still in its infancy. But next Sunday is Septuagesima, and Mother Church calls us once more to lay our plans for the annual season of special and more intensive cultivation of the spiritual life.

The growing observance of Lent among Christians of every name in this country is one of the phenomena of contemporary life. Not so many years ago Lent was observed only by Roman Catholics, Episcopalians, and Lutherans; and even among our own people it was regarded in many quarters as something peculiarly "High Church." To the Protestant world Lent had simply ceased to exist.

Today all this is changed. Methodists and Presbyterians, Baptists and Congregationalists vie with members of the liturgical Churches in their special Lenten services. The Federal Council of Churches sets forth special prayers and devotions. Noonday services are held under the auspices of interdenominational ministerial associations, and the Three Hour Service on Good Friday has become the possession of all Christian people.

This is all to the good. Protestant Christianity has only too often retained the historic feasts of the Church and forgotten her days of fasting and preparation. In the process of picking and choosing, the logical result of the doctrine of private judgment, we have become accustomed to Christmas without Advent, Easter without Lent, Sunday without Friday. And the result is a religion that is not strong enough to endure severe trial, for one cannot take the hard things out of religion and have true Christianity left any more than one could take the steel frame out of a modern office building and have an enduring structure.

So we welcome the return to American Christianity about us of the disciplinary season of Lent. But for us Churchmen, who have retained the season in our Prayer Book and in our personal and parochial life, there is a danger that it will become a mere routine observance—something to be endured rather than an opportunity for the renewal of the spirit.

Let's determine right now to make Lent this year a real spiritual adventure. To do so requires prayer and planning in

advance; not merely the dusting off on Ash Wednesday of a rule formulated many years ago and perhaps no longer suited to our present needs. In the parish it means a replanning of the Lenten services to fit the needs of today's congregation; not simply the looking up of service lists from previous years and the reprinting of them in the parish bulletin.

FIRST of all, both in personal life and in parochial life, a real self-inventory in the spirit of penitence is necessary. Rector, vestrymen, and people alike may well ask themselves these two questions: Is my parish stronger because of me? Is my community stronger because of my parish?

Many parishes seem to have no concept of their reason for existence other than the continuation of things as they have always been. Is my parish an inward-looking one, concerned only with the preservation of its own life and the comfort of its members? Or is it an outward-looking parish, one that is a real spiritual force in the town or neighborhood in which it is located? Is it a strength or a weakness to the diocese and to the national Church?

The old concept of the parish as being made up of every Christian soul within its geographical confines, with the parish church as the spiritual home of all of them, has almost been lost in American life. Even in England the concept is passing—one recalls the incident in Dorothy Sayers' *The Nine Tailors* in which the parishioners were shocked by the tolling of the parish bell at the death of a non-Churchman. But the responsibility of the parish church is not confined to those who choose to make it the center of a congenial circle; it extends to the entire community about it and particularly to all who do not recognize any other Church home. Viewed in this light, many a service list and many a parish custom might well be revised.

Second, under the heading of self-discipline, let each rector, vestryman, and member of the congregation search his own heart to find his besetting sin, and devote this Lent to a determined effort to root it out of his life. We are aware of the fact that the very expression "besetting sin" sounds quaint and outmoded to our people. Very well; then use some other term—perhaps "complex," though that expression is also becoming rather antiquated. It is not the terminology but the fact that is

important. Sin itself is not a matter of terminology nor of popularity; it is a deeply imbedded fact of human nature. Its early diagnosis and treatment are just as important to the health of the soul as the early diagnosis and treatment of cancer are to the health of the body.

Third, under the heading of special devotion, we plead with rectors to plan their Lenten services to fit the actual needs of the people. Some of these services might well be devoted to the important matter of training laymen in the due exercise of the priesthood of the laity. We laugh at the "testimonial meetings" of some of our sectarian brethren, but we greatly need more opportunities in our own Church for the layman to express his spiritual life and to share his spiritual experiences with his fellow-Churchmen.

One of the most moving sermons that we ever heard was delivered by a layman, a physician, who was unexpectedly called upon to read Morning Prayer and preach on a Sunday morning because of the illness of the rector. He spoke quite simply and reverently, drawing freely upon his experience as a doctor, to tell what his contact with human life had taught him about the tremendous spiritual possibilities latent in every human being.

LENT is an ideal time to emphasize the privilege of frequent Communion. The strength that flows into the human soul when one kneels before God's Altar to receive the Blessed Sacrament early in the morning of an ordinary business day is a rare spiritual experience that is known by too few of our people. The parish that does not have a daily celebration of the Holy Communion during Lent is deliberately depriving its people of this experience and is in danger of stultifying their religious life.

We hope the day will come, and that soon, when every parish of the Episcopal Church having a resident priest will have a daily celebration of the Holy Communion. We do not particularly care whether that daily service be one with candles, Eucharistic vestments, and the full commemorations of an Anglo-Catholic missal or whether it be a very simple and plain service with the priest in surplice and stole and the use of only the Prayer Book collects, epistles, and gospels. The important thing is that our people shall know that on any morning when they wish especially to give thanks to God for a birthday or a marriage anniversary, when they wish to ask God's help for a specially perplexing problem with which they are faced that day, or when they wish to commemorate a dear one who has departed this life, the parish door will be open to them and the Bread of Life will be theirs for the asking. Surely, during Lent especially, every parish should give its people this daily opportunity and encourage them to make use of it in accordance with their several needs.

For the coming Lent we urge also that special consideration be given to the subject of Lent in family life. Let's make a real effort this year to help the children to understand what Lent really means. Too often the emphasis is placed on the simple fact of "giving up," and Lent becomes for the child merely a time in which he is deprived of something that he likes. Is it not far more important to teach the child why he is giving up something that he likes, and how he can make that act of self-discipline help him to know and to love God more?

The diocese of Colorado has developed a splendid plan for family devotion, published in a booklet entitled *A Glorious Adventure With Our Children*. (Copies may be obtained from the Bishop and Council of Colorado, 1313 Clarkson Street, Denver, at 3 cts. per copy in quantities of 100, plus postage.) The gist of this plan is that each Wednesday in Lent, while the

family is still at its dinner table, there shall be a simple devotion and the discussion of a religious subject as time may permit concluding with prayer, a hymn, and an expression of personal service. Topics are such universal ones as the Conquest of Fear, the Secret of Joy, the Road to Peace, and Loving My Neighbor as Myself. We commend this plan to Church families everywhere, and we suggest that copies of the pamphlet be obtained now while there is still time to plan for their use.

Where the family is divided, and particularly where there is a boy or girl away at school or college, a pre-Lenten letter is certainly in order. Now is the time for parents, Godparents and rectors to write to the absent young people, telling them that they will be remembered in the prayers and devotions of the family and the home parish and urging them to make a Lenten rule centering about the activities of the college chapel or nearby parish church. Elsewhere in this issue will be found a list of churches and services ministering especially to students. A clipping of the appropriate service list might well be enclosed in such a letter.

As we think of Lent in the parish, Lent in the family life, and Lent in our own hearts, let us not forget this year the importance of Lent in the world. Here in our corporate and national life we need penitence quite as truly as in our personal, family, and parochial life. A spirit of penitence in the world would have made the present tragic wars impossible. War can come only where there is on one side or both sides a dominant spirit of arrogance, of intolerance, of that corporate selfishness and false pride often miscalled "national honor."

Let us make this Lent a time of prayer for peace, of penitence for the sins of our own nation, of the fostering of a spirit of tolerance in our own land. Let us contribute freely according to our means for the relief of those who are suffering because of war—both the soldiers who must march when the word is given and the civilians who are often the principal sufferers in modern war. Side by side with the Lenten offerings that we make to our Church let us contribute as we can to the Red Cross, the Finnish Relief Fund, the China Emergency Fund, and similar concrete expressions of our compassion upon our fellowmen in war areas.

Yes, it is high time for us to begin to think about Lent. As a slogan for this Lent we propose the phrase that we have used before and that is peculiarly appropriate for our time—Let's keep our heads clear, our hearts open, and our knees dusty.

Social Security in the Church

SHALL lay employes of the Church be included under the contributory old age pension provisions of the Federal Social Security Act? That is a question that is agitating the Church and was the subject of a vigorous debate at the December meeting of the National Council. As a result of that discussion, the National Council adopted a resolution expressing its opinion "that all the lay employes of the Protestant Episcopal Church, whether employed in churches, missions, institutions, or agencies, be brought within the coverage of the pension provisions of the Federal old age and survivors' insurance benefits of the Social Security Act." The Council also adopted two other resolutions in regard to possible action by Congress on this subject.

In adopting these resolutions, the National Council made it clear that it did not speak for the whole Church, and added a resolution that "these three proposals, together with the supporting memoranda, be submitted to the several dioceses of the Church for consideration and appropriate action and, in turn, submitted to the General Convention in Kansas City."

Inasmuch as a number of the diocesan conventions are to

be held this month and next we are devoting facing pages in this issue to the main arguments on both sides of the important question involved in these resolutions. Mr. Spencer Miller, Jr., consultant on industrial relations for the Department of Christian Social Relations, gives the principal arguments for the affirmative side of the question. His position is that which was adopted by the National Council as its own and made the basis of its resolution. The negative side is presented by Mr. Bradford B. Locke, executive vice-president of the Church Pension Fund, and represents in general the views held by the officials and trustees of the Church Pension Fund.

Both of these arguments are those of experts on the subject at issue, though each of the friendly adversaries has a special interest in a particular phase of the matter. For our part we do not venture to judge between the two positions, but we are glad to give space to the arguments on both sides in the hope that from the ensuing discussion in diocesan conventions and otherwise a clear policy for the Church may emerge.

Since the National Council has specifically asked for consideration of this matter by diocesan conventions in preparation for appropriate action by General Convention next fall, we earnestly recommend that in each convention the Bishop appoint a special committee to discuss this subject and bring in a report on the basis of which the diocesan convention may make a recommendation to the General Convention. The articles by Mr. Miller and Mr. Locke will be valuable to such a committee in formulating its report.

An Urgent Appeal

WE HAVE received a letter from Dr. John R. Mott enclosing a letter from the Metropolitan Eulogios, head of the Russian Orthodox Church in Western Europe. The letter concerns the critical plight of the Russian Theological Seminary in Paris, an institution in the support of which our readers have had a large share. The Archbishop writes:

"During 14 years the institute prospered, fulfilling its high mission by serving theological science for the Russian Orthodox Church as well as the other Orthodox Churches. It is even better to say that the institute worked for the general Christian movement.

"The outbreak of the war cut this work down at its very root. The charitable donations of our English and American friends for its upkeep has ceased. The Russian clergy and Church Aid Fund was only able to deliver a liquidation subsidy for the last three months of 1939. And that in a very limited amount. . . .

"In spite of this catastrophic situation a few of our professors, remaining in Paris during the war, have made a heroic effort to start the academic year and enable the students (who are about 12 in number) to accomplish their work.

"It is enough to say that for the maintenance of the students the rate of 5 francs a day is reckoned, and the professors' salary is cut down to half its normal value, to judge of the extremely hard conditions under which the professors and students work. . . .

"What is there to be done? Put an end to the lectures? But to allow this last spark to be extinguished is a kind of spiritual suicide. If this light does go out it will be difficult, perhaps impossible, to light it again. Besides that it is inevitable to pay the state taxes for the land and building, otherwise this sacred place is threatened to be sold by auction. This would be a blow hardly possible to bear.

"In these exceptionally difficult circumstances, truly quite catastrophic—I take the liberty of turning to you, dear Mr. Mott, with a cry for help. For Christ's sake help us to save the existence itself of the institute, for the only light of Russian theology in the Russian Orthodox Church not to be extinguished, during these exceptionally hard days of war. I repeat

again that if this light does go out it will be very problematic and probably impossible to light it again in the future."

The critically urgent nature of this letter is apparent. Will not every member of **THE LIVING CHURCH FAMILY** who in the past has made any contribution to the Russian Orthodox Seminary send at once to **THE LIVING CHURCH RELIEF FUND** as large a contribution as possible, marked "For the Russian Seminary in Paris"? Will not other readers make a special effort to help preserve this important institution?

It is not at all impossible that one result of the present tragedy in Europe may be the reopening of Russia to the widespread preaching of Christianity. Should that occur, the group of loyal and self-sacrificing priests of the Russian Orthodox Church now being trained at the seminary in Paris may well prove the nucleus of a great spiritual revival in the Russian Orthodox Church. Certainly we Churchmen of the Anglican communion, whose relations with our Eastern Orthodox brethren are so cordial and who are their nearest of kin in the religious world, ought to be the first to extend a helping hand in this time of their dire emergency.

Dean Sturges

THE death of Dean Sturges of Boston brings to a close the earthly ministry of a distinguished clergyman and citizen. Liberal in his Churchmanship, Dean Sturges was loved and respected by Churchmen of every school of thought. His services as a member of the Commission on the Revision of the Hymnal and later as a member of the Commission on Approaches to Unity were notable and constructive. In the civic and religious life of Boston, in the activities of the diocese of Massachusetts, and in the deliberations of General Convention, he was a leader and wise counsellor.

May he rest in peace.

ACKNOWLEDGMENTS

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Moral Malnutrition

IT IS true, and well-authenticated, that "A race that has grown up intellectually must grow up morally or perish." That, however, is not the whole truth, for to grow up morally is only half development of the race. We must grow up spiritually or perish. It is hopeless to attempt to sustain morality without a spiritual foundation. We shall end in disappointment and despair if we adopt the fatal substitution of feeding the intellect and starving the soul. "There is a natural body and there is a spiritual body."

—Bishop Woodcock.

Yes!

Should Lay Employees of the Church

By Spencer Miller Jr., LL.D.

Consultant on Industrial Relations to the National Council

THE case for the inclusion of the lay employees of the Churches under the Federal Old Age and Survivors' Insurance benefits of the Social Security Act rests on simple justice. Today these employees, together with the clergy and the employees of all non-profit institutions are excluded from the coverage of the Act; they number approximately 750,000 persons according to a recent estimate. Of this approximate number, 180,136 were listed in the census of 1930 as "clergy and religious workers." This figure does not include lay employees of most institutions and agencies under religious auspices such as homes for the aged, hospitals, and children's institutions. The total number of lay employees of the Churches is, according to the most recent estimate, two to three times the number of the clergy, or well over 150,000 persons. In the Episcopal Church the number is estimated between 13,000 and 17,000 persons.

Up to the present time little provision has been made in the way of private pension protection for the lay employees of the Churches. Only two of the Churches in the Conference of Church Pension Funds seem to have made any effort for wide coverage. In our own Church it is estimated that not 5% of our lay workers have been thus provided for.

What are the reasons, then, for the opinion of the National Council that all the lay employees of the Church should be brought under the coverage of the federal old age and survivors' insurance program?

In the first place the moral obligation of the Church to make adequate pension provision for its lay employees is now widely recognized. The General Convention acknowledged this obligation specifically at its last triennium by the appointment of a joint committee to study this matter. In addition, the approval by the Church of a program of social insurance has been expressed by General Convention and the House of Bishops again and again during the past 10 years. Of this there can be no doubt. This program, however, which it has been recommending for industry, it now has the opportunity of adopting for its own employees. And the basis for such action rests upon the same general principle as the Church Pension Fund; namely, that those who devote their lives to the spread of Christ's kingdom deserve some measure of pension protection in their old age as a matter of right and not of charity.

In the second place, the community as a whole through government has now come to recognize its social obligation to the dependent aged. It has made provision to meet this need through social insurance. The State and its laws are catching up with the Church and her conscience. The need is very real. Today there are 7,500,000 people in our land who are 65 years of age or over. During the depth of the Great Depression more than one-half of these were dependent upon their families or upon private charity. It has been estimated that in another quarter of a century as a result of the lengthening of the life span of our people, that the number of persons in our land 65 years of age or over will be at least 15,000,000 or double the present number. This prospect of increasing old age dependency was one of the moving arguments for setting up a federal system of contributory old age pensions.

The act adopted in 1935 by the Congress of the United States was subsequently declared constitutional by the Supreme

The National Council's recent action [L. C., December 20th] approving inclusion of lay employees of the Church under the old age and survivors' insurance benefits of the Social Security Act, has focused Church attention on the question. These two articles, presenting opposite points of view, are aimed at presenting the basic merits and demerits of the proposal to our readers, rather than discussing the Council's action.

Court and amended in 1939. By the last amendment, the provisions of the act were liberalized and anomalies removed.

In the third place, if the moral and social argument for inclusion of the lay employees is sound, it is obvious that the question of providing old age pensions will cost the churches and mission stations money. From a purely economic standpoint, however, the Social Security Act provides a greater amount of coverage for a smaller outlay than any private system yet devised. The churches would be required under the Old Age and Survivors Insurance benefits, for example, in 1940, 1941, and 1942 to pay 1% of the salaries of all eligible employees and then gradually increase to 3% over a period of years. Under any private pension system it would be necessary to pay in excess of this for less in the way of protection.

THERE is another economic argument so far as the lay employees are concerned which is compelling: Pension rights are earned only by those employed in so-called covered employment. So long as the non-profit institutions are not within the coverage of the act, a lay person employed in the Church loses pension rights during the entire period that he is in a so-called uncovered employment. Simply stated this means that if a person works in a Church for 20 years and then goes into secular employment, he loses any pension rights that he might have otherwise earned in covered employment during the period of time that he worked for the Church. This is a manifest injustice which the Church would not want to sanction. Moreover it would presently have the effect of increasing the turnover of the more competent lay workers in the employ of the churches.

From a legal standpoint it is now established that it is possible to include the lay employees of the Church without including the clergy. It is possible legally to provide for the coverage of the lay employees of the Church under the Federal Old Age and Survivors' Insurance benefits without bringing them under the unemployment insurance sections of the act. It is also possible to change the word "taxes" to "contributions" to correspond to the facts and thereby assure the tax exempt status of the Churches. It is likewise legally possible to see to it that the amount of the contributions as levied from the Churches and lay employees are credited directly to the trust fund established by the act.

Thus it will be seen that on moral, social, economic, and legal grounds it is not only possible, but socially desirable to bring the lay employees of our Church under the coverage of the Federal Old Age and Survivors' Insurance benefits of the act.

cluded Under the Social Security Act?

By Bradford B. Locke

Executive Vice-President of the Church Pension Fund

No!

THERE can be no doubt of the position of the Episcopal Church in respect to the broad question of so-called "social security." Among numerous other funds the Corporation for the Relief of Widows and Children of Clergymen was established in 1769; the General Clergy Relief Fund was established in 1885; and the Church Pension Fund started active operations in 1917. All of these and similar funds were designed for the protection of the clergy and their families.

There is little accurate knowledge about the lay employees of the Church. There may be many more of them than there are ordained clergymen. The joint committee of General Convention on Social Insurance for Lay Employees of the Church is trying to compile information on the subject. Any estimates of the problem at present are pure guesses, but I do not accept the apparent implication that the Church, with its high sense of moral responsibility, can be expected to make reasonable provisions for its lay employees only under compulsion from the federal government. Innumerable examples could be cited of provisions made by the Church, in one form or another, for its former employees in retirement and in disability.

The main point, however, is that Churches have traditionally been exempt from taxation in this country. This is a national policy of tremendous importance. The Church cannot pass a tax along to an ultimate consumer as can an industrial organization. The "consumers," in the case of the Church, are those who most need its help and influence and are often at the lowest level of the economic (and social) structure. The burden of taxation and the corresponding reduction in its financial resources can only result in restricting its activities, to the disadvantage of the community and of the nation. The policy of tax exemption for Churches is a major question of national importance and the suggestion of any change in this policy should be considered strictly on its own merits.

The taxes payable under the Social Security Act are Internal Revenue taxes which go directly into the treasury of the United States. The tax on the employee is an income tax. That payable by the employer is an excise tax. If, therefore, the Social Security Act is so amended as to impose these taxes on Churches, a new precedent will have been established for the first time in this country, so far as the federal government is concerned, and Churches will thereafter be subject to general revenue taxes. It makes no difference in the principle involved if, as suggested by some, these taxes are to be called "contributions" or by any other softening term. They will still be taxes, with payment enforceable under the law. Innocuous at first, taxes have a habit of changing their com-

plexion with the passing years. I do not believe that the Church is prepared to accept such a fundamental change in the traditional policy of tax exemption—a change which would affect every activity of the Church, including the great mission field, which is already suffering from restricted financial resources.

A cardinal and underlying philosophy of this country, since its inception, has been the separation of the Church and the State. This principle has been jealously guarded throughout our history and any threatened encroachment of one into the proper sphere of the other has been consistently and vigorously rejected. It is only necessary to observe the tragic conditions in other parts of the world where this principle has been violated, to appreciate the dangers of any variation, no matter how slight, from this fundamental concept of our democracy.

The Church has been a great contributing influence toward the success of our democracy. It has given its support to good government. It has fought the evils of bad government. It has had an untold influence on the moral life and thought of each community from which have sprung the leaders of the nation. It has trained our citizens to take part in and assume the responsibility of good citizenship. But it can only do this if left uninfluenced, even indirectly, by the government itself.

THOSE who are now urging the inclusion of Churches under the Social Security Act do so, apparently, because of their belief that the Church should be in the van of social progress. In the same breath, however, it appears that the supporters of this view are restricting their support to the Old Age Insurance provisions of the Social Security Act and are opposed to the inclusion of Churches under the Unemployment Compensation section of the Act. The reason they advance for this distinction is that everyone is faced with the problems of old age but that the Church is not faced with the same problems of unemployment as are industrial organizations. Why, they argue, should the Church be subjected to the substantially higher unemployment tax with little prospect of benefiting therefrom? It is difficult to follow this dollars and cents argument if the great Christian principle of social progress is sincerely put forward. If the Social Security Act is in fact social progress and does not violate principles that are fundamental in the social structure, I would far rather see the Church lending its support to the whole program and not solely to that part of the program from which the Church may derive a benefit itself.

Opposition to the inclusion of Churches under the Social Security Act is not a popular position for one to take. It is erroneously considered by some to imply opposition to "social security" in the broader sense. In these days, it would be far easier to take the other position, favoring inclusion. But there is no perfect plan for the solution of any large and complicated problem. In this, as in many of our problems, we are faced with the necessity of weighing advantages against disadvantages. I believe that the possible disadvantages outweigh the possible advantages to the Church, its employees and the nation. Therefore I think the Social Security Act should not be so amended as to strike out the present exemption of religious organizations of a non-profit character.

Both Mr. Miller and Mr. Locke were members of the National Council's special committee on social security for lay employees which reported to the December council meeting. The committee was sharply divided, presenting both a majority and a minority report. While the two articles present the personal opinions of their authors, both men have exhaustively studied the subject and are leading exponents of widely held points of view.

Woeful Watches

By the Rev. Desmond Morse-Boycott

Principal, St. Mary of the Angels Song School

WATCHES are the most personal of possessions, more so than fountain pens, which are inevitably lost; typewriters, which other people wear out for you; motor-cars, which are invariably "on time"; and comfortable hats, which the wife gives to tramps. Watches breed sorrow. I remember how bitterly disappointed I was as a boy when, having responded to an advertisement which apparently promised to give me a free watch if I bought the chain, I received a sheaf of papers to sign for a purchase above my income, my income then being equal only to six ice-creams a week or one Leeward Islands postage stamp. It is therefore with deep sympathy with the craving of boyhood for watches rather than with schoolmasterly wrath or priestly admonitions that I rebuke a child who lets his fingers "pick and steal," against the good advice of the catechism.

No Eden is without its snake, and snakes inhabit choir schools, same as any others. A gold watch (not going) was found on the common room floor and no one claimed it. Therefore, my dear Watson, it was evident that its "owner" dared not. It had fallen out of a cassock pocket during the brushing and folding that follows a tour. I was grieved. I was grim. I held an agony meeting. I begged the thief to own up and take his medicine. My pleading was in vain. So I said: "All right. The watch has a number, and we know where we've been to, and if I do not know the truth by tomorrow, off goes the watch to Scotland Yard."

* * *

"Please, Father, may I see you?"

The request is made too frequently to excite suspicion. Its import may vary from an application for an extra hour next half to the confession of a youthful "crime." I am usually disarmingly casual and motion to the candy jar. But in this case I was sitting at my desk, wrapped up in work. He came up to me slowly and whispered, yes whispered, "I took the watch. I slipped it into my pocket in the room where we changed. Then I meant to return it. Then I didn't get the chance. Then I got frightened." Then the lad began to cry. We discussed the situation from every angle, and decided to send the watch back to its owner with a suitable explanation. We discussed the spiritual side of stealing watches, and all that it may lead to, and called it a day. No doubt this was a weak way of disciplining an offender, but you see, my dear disapprover, the only reason why I did not steal a watch in childhood was that I never got the chance to. I

have to lead my boys to heaven, and may as well admit that I am going there by accident. And I find that, when a child has committed a meaty crime and owns up, love rather than punishment turns his steps to good.

* * *

Watches were a nuisance that term. Everybody broke his and tried to get me to mend at school expense, the watches having been prizes. There were dark allegations against the quality. And, returning from a tour abroad, George found that a perfectly whole watch which had been left in his locker had come down to one cog. Mr. Nobody had done it.

Then our minds were diverted by an accusation over another matter levelled against a new boy. The new boy had little to commend him. He told lies. He made excuses. He dragged others in. He was that sort. They exist in every school. Besides, the offense of which he had been accused, was practically proved by circumstantial evidence. Nobody believed him—except me—when he declared with bitter tears that he had not done it. The offense is irrelevant. The point

is that a few days later, after even I had weakened in my belief in him, he was found to be innocent, by the culprit owning up, and, against the better judgment of my staff, I gave the boy a wrist-watch, the first he had ever possessed, as recompense for his unjust sufferings. There was magic in the wrist-watch. It brought us to the cog.

"Who reduced George's watch to one cog?" again queried, hopelessly. We were at dinner. My query was more pathetic than interrogatory. A little hand shot up. A little red face nodded guiltily. It was the new boy. On the arm was his own wrist-watch. "I gave him that watch," I said to the Captain. "I can't ask him to give it to George. *You* can."

The little boy, when restitution was suggested, wilted. "I can't give *this* watch," he answered. "The Principal gave it to me." This was a vicious circle. I had a chat with him.

"I'm thinking of giving George my watch," he whispered tremblingly. "That would be fine." "I've never had a watch before. . . ."

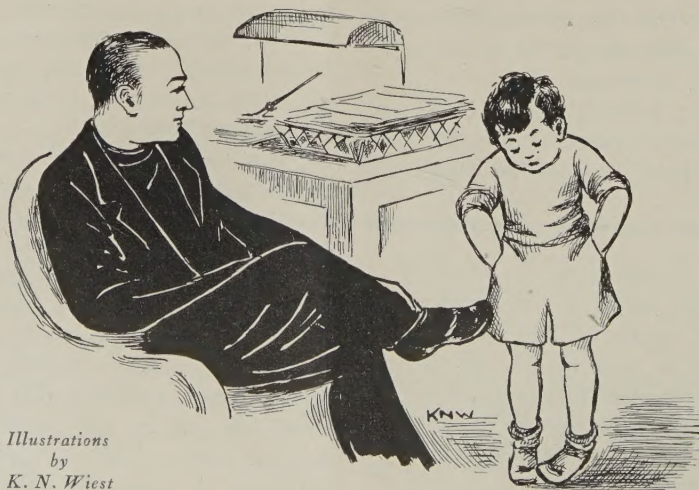
Then occurred two incidents which I believe are written in the great book.

I saw the new boy go up to George, one evening, coming out of chapel, and giving him the watch. I heard his words, "Please will you accept this." George demurred, but the boy pressed it on him.

Later I found the new boy hovering around the bathroom door with a wrist-watch on. He was patting it. "Jimmy let me wear his as he's having his bath." I fled



"Please, will you accept this?"



Illustrations
by
K. N. Wiest

"I took the watch."

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

A Last Thought for Epiphany-tide

“**W**HATSOEVER He saith unto you, do it”: the words of our Lady to the servants at the wedding feast of Cana, that time the wine gave out and they knew not how to meet the lack.

This is the instruction of Holy Mary, mother beloved. What does she desire of me? She lives for one thing only, the advancement of her Son's spiritual kingdom. “Whatsoever He saith unto you, do it,” she says to me, “and the need, whatsoever it be, He will supply. Thus will His desire be accomplished. In such wise will at length the kingdoms of the world become the Kingdom of God and of His Christ. It is He who will make that reign a reality on earth, as it is in Heaven. You do not know the way to do the mighty work that must be done. You see the human need, but you cannot supply it. He can. Whatsoever He saith unto you, do it.”

How may the pressing problems of our day be solved? How may the needs of man be met: his need for food and shelter and security; but even more his need to tame and socialize a machine civilization and so recover his dignity, his need for character sufficient to master our technical devices, his need for mutual trust and peace, his need for joyful creativeness—in short his need not merely for bread and meat but for that wine of the spirit which maketh glad the heart? “They have no wine.” “Whatsoever He saith unto you, do it.” “Draw out now.” “Thou hast kept the best wine until now.” So may it be, but at the price of our obedience.

Neither the guests as a whole nor he who ruled the feast, though they rejoiced in the wine, knew whence it was; “but the servants which drew the water knew.” The needs of the world, God supplies not through the heedless many, who ask no questions, but by way of the dutiful few. The Church is usually forgotten by them of the multitude. For the most part, they do not notice the saints, the saints who listen to Mary, the saints who obey her Son and Lord, the saints who bring to God the water and bear to the multitude its wine. They do not even see the Lord, who clamors not for applause but is content to feel compassion and to pour forth grace in silence. Strangely man's need is met; the gift of joyfulness appears. To bestow goodness on them who do not bother to inquire whence the goodness flows, or through what agents—that is God's way of doing things. “But the servants which drew the water knew.”

Am I of any use to God or man? Am I anything more than a heedless guest at the feast of life, one to be served by the Church and allowed for by its Master? Is my spiritual life a fretful pleading or a listening for His commands? I am not wise enough or good enough to make the wine that mankind lacks. Thank God, I am not required so to do. All that God asks is that I do those simple, even menial, acts which He shall point out to me and bid me perform. He will bring to pass, through my obedience, what I of myself cannot accomplish. Of the water that I fetch Him, He will make the better wine. And when that wine is made and I have served it, then I too shall be permitted to taste thereof and be glad.

Have thy tools ready; God will find thee work.

—Charles Kingsley.

Positive Pacifism

A Reply to Bishop Stewart

By the Rev. John Nevin Sayre

Chairman of the Fellowship of Reconciliation

MY attention has been called to Bishop Stewart's comment on Pacifists in *THE LIVING CHURCH* of November 29th, in which he stated that it is wrong for a pacifist to refuse to participate in any war. The Bishop's logic is defensible only if the definitions of “participate” and “war” are pushed to the absolute mathematical extreme. Life, however, is always larger than logic, and in life there are an increasing number of pacifists who for all practical purposes actually do withhold their personal help from the war business. I grant that their non-coöperation is a relative rather than an absolute matter, but when the war-resister stand is humbly and bravely taken in fealty to an absolute ideal, the pacifist's relative non-participation may symbolize, and to some extent absorb, an absolute spiritual quality. In spiritual things—in God's eyes—does not the pure intention outrank the always imperfect performance?

Is there really no escape from the dilemma of *fighting for* my country or *fighting against* my country, as Bishop Stewart maintains? It seems to me that there is, and that the way out was nobly, and not *ignobly*, taken by George Fox and those Quakers who stood before Charles II with the assertion:

“We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world.”

Pacifism, moreover, has a positive side of which Bishop Stewart and many people seem to be unaware. Often the conscientious objector would be more truly labeled a conscientious affirmer. At least in the case of those whose pacifism is founded in Christ, their renunciation of the sins bound up in war, flows from a commitment to the righteousness of love as seen in Jesus. This is so superior to war for meeting every human conflict and accomplishing the purposes of the Kingdom of God, that those who have once discovered it, find that they cannot combine both methods. They cannot participate in the redemptive ways of Christ and at the same time participate in the hellish methods of Mars.

This is specifically stated in the pledge of the Episcopal Pacifist Fellowship from which Bishop Stewart quoted only the final phrase. The entire pledge reads: “In loyalty to the Person, Spirit, and teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war.” The positive side of the pledge determines its negative.

Pacifist affirmation holds that whether men see it or not, humanity is, in fact, one interdependent body; that if any nation suffers, all the nations will be hurt; and that in the recurring warfare between the members of humanity's body, healing can only be brought about by reconciliation and redemption. It affirms that spiritual force will win over military force, and that the Supreme Ruler of the universe will accomplish his purposes through men—not by might, but by the

persuasions of love wedded to truth. It affirms that the way of the Cross is an adequate alternative to the way of the sword, and that Christ not only showed this Himself, but enjoyed carrying the cross as a positive commandment to all His followers—a moral imperative not to be postponed but to be risked immediately in the actualities of a world practising brutal force. Pacifism affirms with St. Paul: "The preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God. . . . Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory."

Does it not betray a singular lack of imagination to suppose that men and women who have once laid hold on this truth can find nothing better to do in war time than wielding shovels on turnip farms or cleaning out latrines? Rufus Jones in his book, *A Service of Love in War Time* has recorded the amazing story of how Quaker pacifism fed the hungry and clothed the naked in France, Germany, and Russia during the

Great war and subsequently. I myself saw something of and believe that it was the most notable outward and visible sign of the Grace of the Lord Jesus Christ that Europe witnessed in those terrible days. However, the ministry of pacifism in war time is needed on the home front just as much. It is above all a spiritual service to be carried forward:

"In much patience, in afflictions, in necessities, in distresses,
In stripes, in imprisonments, in tumults, in labors,
In watchings, in fastings;
By pureness, by knowledge, by long-suffering, by kindness,
By the Holy Ghost, by love unfeigned;
By the word of truth, by the power of God,
By the armor of righteousness on the right hand and on the left;
By honor and dishonor, by evil report and good report;
As deceivers, and yet true; as unknown, and yet well-known;
As dying, and behold, we live;
As chastened, and not killed;
As sorrowful, yet always rejoicing;
As poor, yet making many rich;
As having nothing, and yet possessing all things."

Books of the Day

Elizabeth McCracken, Editor

The Problem of Evil and Pain

SUFFERING HUMAN AND DIVINE. By H. Wheeler Robinson. Macmillan. Pp. xx-230. \$2.00.

IN THIS book, which is valuable for its suggestive discussion of evil and suffering, the author takes a patristic position as the only way to answer, or make an attempt at answering, the problem of evil. Of course, the problem is left, thereby, quite unsolved; and one of the most important points in the traditional position—that something or someone (God, or ultimate Reality) abides unchanged despite the chances of life, and so is a rock of refuge in the struggle, has gone by the board.

Much of this book is admirable, much of it is by the side, and much of it is positively wrong in its approach. However, we hope that the clergy at any rate will read it, because it suggests helpfully (for those who are called on to aid persons suffering, bereaved, or struggling) some useful and important considerations.

In his preface, Professor Rufus Jones attributes *The Human Situation* to a Professor Wilson; the book was written by Professor MacNeile Dixon. Dr. Robinson misunderstands Chalcedon, or he would not write as he does on page 156. And in conclusion, why cannot all of the values offered to us by the concept of a "suffering God," be gained by viewing God as deeply "sympathetic," entering into our griefs, knowing them through and through, but Himself abiding unchanged as our refuge and source of strength?

W. NORMAN PITTENGER.

The Archbishop of York on the Fourth Gospel

READINGS IN ST. JOHN'S GOSPEL, I-XII. By William Temple. Macmillan. \$2.75.

THE theological scholarship of Oxford and Cambridge has accomplished truly great things but it has also suffered from one truly grievous defect: when it has brought forth a justly famous work it is only too apt to feel that the theme of that work needs no supplement for ever and ever. Such a famous work was Westcott's commentary on St. John, which appeared in 1880 and which was a "great" book if there ever was one. But its very greatness has proved a blight on Oxford-Cambridge scholarship ever since in matters Johannine; literally, no serious commentary on the Fourth Gospel has been written by a clergyman of the Church of England since that day. (Archbishop Bernard belonged to the Church of Ireland, while Dods, Strachan, and Macgregor were—or are—Presbyterians.) And so in the year 1939 we find so eminent a scholar as the Archbishop of York publishing an exposition of St. John's Gospel, in which Westcott is still regarded as almost as canonical as the Gospel itself! Here and there Marcus Dods is cited with approval, but the Archbishop seems to be perfectly unaware of the very existence of Dr. Macgregor's book; while that all German work is completely ignored

does not need the saying. And the result, of course, is deadly; not even the Archbishop's learning, skill, and spiritual insight can make it anything else. Two instances will suffice. On 5:17, "The Lord is not justifying a breach of the Sabbath-law but offering a more profound interpretation of it"; how can carrying a beam on the Sabbath—totally needless "work"—be called a "profound interpretation"? Or on 5:27, "The Son is Judge in virtue of His humanity"; an interpretation that would do nicely on Hebrews 4:15 but which contradicts Johannine thought absolutely.

Of course the Archbishop always has something to say that is worth saying and even in the hopeless task of making Westcott useful to the present generation he has included many things of real value. Preachers will find that the book repays browsing and it will often be really helpful for devotional use. Yet the true art of expounding a text is to begin with what the text means.

BURTON SCOTT EASTON.

Roman Catholic Lectures to Protestant Students

CHRISTIANITY AND PHILOSOPHY. By Etienne Gilson. Sheed and Ward. Pp. xxvi-134. \$2.00.

THIS thoroughly fine book by the distinguished French authority on scholasticism embodies lectures given to Protestant students in Paris. The translation is not quite up to the standard usually attained by those who have rendered Mr. Gilson's books into English; but it reads along well, and the profundity and insight make up for the awkward phrases which admittedly trouble the reader now and again.

The thesis is the regular one that Christianity involves a philosophy—a many faceted one, to be sure; and that the failure of Calvin and Luther, as well as others, has been to deny this or to assimilate Christianity wholly to a philosophy. A sermon by Fr. Phelan (which is a good example of contemporary scholarly Roman preaching) is published with the book; and there is a concluding chapter which is actually an address given by M. Gilson to a group of French Catholics on the employment of the intellect in the service of God.

W. NORMAN PITTENGER.

Canon Peter Green's Life of Christ

THE GOSPEL STORY. By Peter Green. Longmans. \$1.00.

ONE can quite understand that in writing a popular and devotional Life of Christ it may be very wise to ignore critical problems. But why should it be needful to make such historical blunders as to say that at Christ's birth Judea was ruled by a Roman governor and Herod was king in Galilee? Or to make such a wild assertion as that the Blessed Virgin's father Jacob (!) was the true heir of the throne of David? Both these remarkable statements stand on the first page of Canon Green's book and are fully indicative of the reliability of the rest of the work.

B. S. E.

NEWS OF THE CHURCH

Laymen and Clergy Need Church Press

Secretary of Association of Church Publications Lauds Value of Press as Organ of Communication

NEW YORK—To both laymen and clergy the Church press is indispensable, in the opinion of the Rev. Howard Harper, secretary of the Association of Church Publications. Mr. Harper stated:

"Belonging to the Church and not receiving the Church papers is like having a telephone and no telephone directory. Lack of information prevents any real action. To try to be a Christian layman without knowing as much as one can find out about contemporary Christian aims and activities is almost an impossible thing. That is the layman's side of the Church press question."

"To try to run a parish or diocese without making sure that the people are given every chance to know what the Church is doing and hopes to do in community, nation, and world, is voluntarily to limit one's potentialities. This is the clergyman's side."

Church Press week, widely acclaimed by religious editors in all parts of the country, was fixed by the Presiding Bishop for January 14th to 21st, with the suggestion that parish papers, diocesan papers, and the national mediums be brought strongly to the attention of all Church people during that period.

Mr. Harper added:

"Diocesan editors welcome Church Press Week as a gratifying sign of the times. Interest in Church papers is decidedly on the increase, and this official recognition of the importance of such papers will certainly be a most valuable stimulus to further growth."

Jesuits Number 29,000

LONDON (RNS)—There are now 29,000 members of the Society of Jesus, according to the *Irish Jesuit Directory and Year Book* for 1940.

Give Churches Credit for Decreases in Lynchings

BIRMINGHAM, ALA. (RNS)—Praising the efforts of Southern Churches and Churchmen, the statistical office of Tuskegee Institute announced that 1939 lynchings reached the all-time low of three, as compared with six in 1938, eight in 1937, eight in 1936, and 20 in 1935.

Commenting on the figures, President F. D. Patterson said: "Only the continued enlightened attitude of pastors and community leaders can account for this suppression of a dastardly and vicious attack on civic decency."

Dean P. F. Sturges Dies, Leader in Church Unity

BOSTON—The Very Rev. Philemon Fowler Sturges, D.D., dean of St. Paul's cathedral, died January 9th at his home after a heart attack and an illness of several weeks.

Dean Sturges was a noted Liberal leader. At the time of his death he was the president of the diocesan standing committee, a member of the Commission on Hymnal Revision, and of the Commission on Approaches to Unity, negotiating with the Presbyterian Church.

He was born in Utica, N. Y., in 1875. Before 1926 he served as an assistant at St. George's church in New York City; as rector of St. Peter's church and as archdeacon in Morristown, N. J., and as rector of Grace church, Providence, R. I.

The funeral was held on January 11th. Survivors are his three children, Mrs. John Harris, Mrs. Montgomery Hare, and the Rev. Philemon F. Sturges Jr., rector of St. Andrew's church, Wellesley, Mass.

Editor Urges Churches to Advertise and Publicize the Greatest Story Written

OYSTER BAY, N. Y.—"The Church is slow to avail itself of the tools which competing publicists are utilizing," declared Charles G. Weaver, editor of the Oyster Bay *Enterprise-Pilot* and treasurer of Griscom Publications, Inc., in discussing the Presiding Bishop's announcement of January 14th to 21st as Church Press Week throughout the Episcopal Church.

Mr. Weaver stated:

"Everyone, from distillers and temperance fanatics to sellers of good and poor merchandise, spends vast sums annually to employ up-to-date publicity methods. The Church, on the other hand, with the greatest story in the world to tell, is content to relegate its propaganda efforts to fifth-rate consideration. It spends much on its hospitals, its social work, its missionaries, and its parishes, but neglects its publicity."

"The messages from our pulpits are insufficient. Few laymen attend Church regularly enough, and many of those who do, feel the need of more help. The Church papers can supply this demand for articles discussing the Churchman's place in this industrial and transitory civilization, the practical application of Christian principles to contemporary social problems, and Christian leadership as exemplified by the bishops and other clergy. The Church Press should supplement the work of the pulpit."

"The Church Press needs and deserves the active interest and support of every clergyman, and they should be glad to help the press to set forth the work of the Church in human interest terms."

In his proclamation of Church Press Week, Bishop Tucker calls for precisely the support that Mr. Weaver says is the just due of the Church papers.

Social Security Act Change Disapproved

Diocese of Southwestern Virginia Opposes the Extension of the Act to Church Lay Employees

ROANOKE, VA.—Separation of Church and state would be jeopardized if the Social Security Act were extended to cover Church lay employees, according to a resolution of the executive board of the diocese of Southwestern Virginia at its December meeting.

The resolution was made after the National Council had voted to petition Congress to extend the act to include Church lay employees. The resolution of the diocese reads in part:

"This board believes that the matter of asking Congress to extend coverage to Church employees is one for action only by the General Convention of the Protestant Episcopal Church and of similar bodies of other Churches, and it earnestly hopes the National Council may see fit to rescind its action. It further suggests that the Council encourage dioceses to establish their own pension funds for lay employees, following the example of a number which have already done so."

At the same meeting the diocese appropriated the nucleus of a retirement fund for lay employees.

Announce Earl Lecturer

BERKELEY, CALIF.—Dr. Walter Marshall Horton, author and theologian, will deliver the Earl Foundation Lectures this spring, according to President A. C. McGiffert Jr., of the Pacific School of Religion.

Jesus, Our Eternal Contemporary, will be the general subject of the series to be delivered on February 21st, 22d, and 23d at the First Congregational church.

Dr. Horton is a professor of the philosophy of religion and systematic theology at Oberlin college, Ohio.

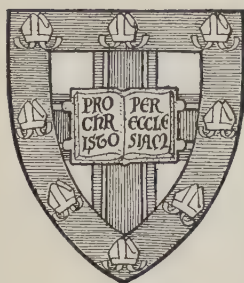
Greek Orthodox Church To Change Headquarters

WASHINGTON (RNS)—The Greek Orthodox Church in the Americas will move its archdiocesan headquarters from New York City to Washington.

Archbishop Spyrou Athenagoras, head of the North and South American branches, is expected to arrive shortly to set up temporary headquarters and seek a site for a cathedral.

The two other cathedrals in Washington are the Washington cathedral (Episcopal) and St. Matthew's (Roman Catholic).

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To Discuss Foreign, Domestic Challenges

Conference Sponsored by United
Christian Council to Consider
Neutrality, Civil Rights

NEW YORK—How the churches can best aid America in keeping out of war and in maintaining domestic civil rights will be the chief subjects of discussion when a "national conference of Churches" meets from January 23d to 25th at the Euclid Avenue Baptist church in Cleveland.

The conference, sponsored by the United Christian Council for Democracy and ten of the politically Liberal denominational organizations affiliated with the council, will open with a discussion of the Cleveland relief situation by pastors of the city.

A highlight of the conference will be the public mass meeting on January 23d. Speakers will be Dr. J. Warren Madden, chairman of the National Labor Relations Board, Washington; and Bishop McConnell of the New York area of the Methodist Church. Bishop Tucker of the Ohio diocese of the Episcopal Church will preside at the meeting, and the a cappella choir of Oberlin college will sing.

On domestic issues the conference will consider the relationship of the Churches to civil liberty; the Dies Committee; the living standards of American workers; the right of workers to organize and bargain collectively; the National Labor Relations Act; and kindred subjects.

DINNER SPEAKERS

A public dinner will be held on January 24th. The speakers will be Dr. Reinhold Niebuhr, professor at the Union seminary, New York, and recent Gifford lecturer; and Dr. Harry F. Ward, also of the Union seminary faculty, who is the secretary of the Methodist Federation for Social Service. The chairman at the dinner will be the Rev. John Paul Jones of New York, president of the Presbyterian Fellowship for Social Action.

When he was asked whether the appointment of Myron C. Taylor as the President's personal representative to the Vatican would come before the delegates, the Rev. William B. Spofford, chairman of the program committee, replied that it was not on the agenda but that the matter probably would be discussed.

Among the Church leaders listed on the program are the Rev. E. McNeill Poteat, pastor of the Euclid Avenue Baptist church, Cleveland; Professor Jerome Davis, formerly at Yale university; Professor Edwin Prince Booth of Boston university; the Rev. Clifford Stanley, formerly of the Episcopal seminary, Alexandria, Va.; the Rev. William B. Spofford, executive secretary of the Episcopal Church League for Industrial Democracy; the Rev. Joseph Fletcher, director of the Graduate School of Applied Religion, Cincinnati; Dr. Cameron Hall, director of the department of social action of the Presbyterian Church; the Rev. Donald Lathrop, pastor of the Community church, Boston; James Myers, director of the department of industrial relations of the Federal Council of Churches; Professor Elmer Arndt of the Eden seminary, St. Louis; the Rev. Dale DeWitt, president of the Unitarian Fellowship for Social Justice; Kenneth

Jews Donate \$250,000 to Christian Refugees' Fund

NEW YORK (RNS)—The United Jewish Appeal for Refugees and Overseas Needs has announced that \$250,000 of its relief and reconstruction funds will be turned over to Christian refugees.

Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America, will receive \$125,000 on behalf of Protestant agencies, and an equal amount will be presented to Pope Pius XII through Bishop Bernard J. Sheil of Chicago as a memorial to Pope Pius XI.

The chairmen of the United Jewish Appeal declared that those responsible for the allocation of funds felt that a portion should be distributed to Christian victims of persecution.

Leslie, editor of the *Protestant Digest*; Harold Fey, secretary of the Disciples Fellowship for Social Action; the Rev. Charles Webber, field secretary of the United Christian Council for Democracy; Howard Kester, secretary of the Fellowship of Southern Churchmen, known for his work with the Southern sharecroppers; and Professor Paul Lehman of Elmhurst college, a member of the Evangelical and Reformed Council for Social Reconstruction.

KDKA Completes 19 Years of Radio Church Services; First to Broadcast Religion

PITTSBURGH—A radio broadcast on January 31st by the Rev. E. J. Van Etten, rector, will mark the completion of 19 years of broadcasting by Calvary church.

The church made the first religious broadcast in history on January 2d, 1921, from KDKA. A large bronze tablet on the wall of the church marked the event.

At recent services for the dedication of the new tower at KDKA, Dr. Van Etten, who also broadcast the first service in 1921, made a prediction on wax to be opened in 1959. In this prediction sealed in a glass crypt, the rector spoke of television but declared that the radio cannot be substituted for church worship. He said:

"No matter how perfectly complete radio transmission may become, it can never take the place of going up to Jerusalem."

Diocese of Newark to Present a Forum on Christian Problems

ORANGE, N. J.—A forum on Christian problems will be presented at Grace church by the board of religious education in the diocese of Newark.

A discussion of the Church and Democracy will be led by Dr. T. M. Green of Princeton university on January 16th; the Church and State, the Rev. Dr. Morgan Noyes of the Central Presbyterian church, Montclair, on February 13th; the Church and Labor, Fred Hewitt, editor of the *Machinist Monthly*, on March 12th; and the World Community, Dr. Henry Smith Leiper, secretary of the Universal Christian Council for Life and Work, April 9th.

Bishop Opens Drive for Divinity School

School Offers New Study Plan With Clinical Training Periods Related to Theological Studies

PHILADELPHIA—The annual canvass for the financial support of the Philadelphia divinity school began with a service on January 8th in St. Andrew's collegiate chapel. Bishop Manning of New York was the preacher.

The school has this year completed the first series of clinical training periods under the new plan. It is the only seminary which offers clinical training with theological studies. One period is held each year in the required three year course. The clinical period in the junior year was conducted at the Pennsylvania hospital; in the middle year, at the Norristown state hospital; and in the senior year, in actual parochial work at the Chapel of the Prince of Peace, Philadelphia.

Clinical training of men for the ministry is gaining increased attention and approval throughout the Church and the medical profession. Its integration and correlation with the teaching of theology it gives the seminary student experience with the whole man, body, soul and mind. This is of the utmost significance in the meeting of personality and behavior problems.

Following the service on January 8th, a buffet supper was held for the boards of the school, the canvassers, the faculty, and students, after which Dean Evans addressed the canvassers. The canvass will end on February 12th.

Methodists to Publish Two New Magazines and Mission Gazeteer

COLUMBUS, OHIO (RNS)—Publication of two new magazines, continuance of a third, and issuance of a two-volume gazeteer concerning the missionary work of the Church were approved by the Board of Missions and Church Extension of the Methodist Church recently.

The new publications will be *The World Outlook*, a missionary magazine with national circulation, and *The Pastors' Journal*. Continuance of *The Upper Room* was approved. First issues of the new magazines will appear in September.

Plan Peace Conference

MILWAUKEE—In coöperation with the World Alliance for International Friendship Through the Churches, the Wisconsin Peace Conference will be held at Calvary Presbyterian Church from January 20th to 22d, under the auspices of the Wisconsin Council of Churches.

Episcopal, United Presbyterian, Methodist, Evangelical, and Baptist Churches will participate in the conference, which will include devotional services, round table discussions, addresses, and committee meetings.



INSTITUTE'S REPRESENTATIVE
The Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, R. I., has been appointed a representative of the American Church Institute for Negroes. His work will be to inform the Church in Rhode Island concerning the progress of the schools operated in the South-eastern states by the Institute.

Retired Bishop Ferris Passes 75th Milestone

ROCHESTER, N. Y.—As 1939 passed into history one of New York's most prominent Churchmen quietly observed the 75th anniversary of his birth. Retired Bishop Ferris of the Rochester diocese received hundreds of wishes of goodwill on New Year's eve when he passed his 75th milestone, but did not make the event an occasion for celebration. He passed the day quietly with Mrs. Ferris and members of his family.

Bishop Ferris came to Rochester in 1912 as rector of Christ church. There in October, 1920, he was consecrated by the late Bishop Brent as suffragan bishop of the diocese of Western New York. He was elected bishop coadjutor of the diocese in May, 1924. Bishop Brent died in 1929, and Dr. Ferris became bishop. When the diocese of Rochester was formed in 1931, Dr. Ferris became its first bishop, retiring in November, 1938.

Issue Ecumenical Booklet

NEW YORK (RNS)—A booklet outlining various methods and procedures involved in preparing services of ecumenical worship has been issued by the North American Provisional Committee for the World Council of Churches.

Fire at Mission Damages Property; No one is Hurt

RED BANK, N. J.—The rectory and parish house of St. Thomas' mission was badly damaged by fire on January 1st. Though not destroyed, the house will need extensive repairs. The occupants escaped unharmed. The Rev. Charles C. England, rector of St. Augustine's, Asbury Park, is in charge of the mission.

Disapprove Sending of Peace Delegate

Lutheran, Baptist, and Seventh Day Adventists Criticize Appointment of Myron C. Taylor

WASHINGTON (RNS)—Sharp criticism of President Roosevelt's naming of Myron C. Taylor as his personal representative at the Vatican has been voiced by branches of the Lutheran, Baptist, and Seventh Day Adventist Churches.

The statements, in general, objected to the appointment as a violation of the American principle of separation of Church and State and as a recognition of the political status of an ecclesiastical organization.

A letter signed by J. L. McElhany, president of the General Conference of Seventh Day Adventists, cautioned against a union of the Church and State and the uniting of religious and political organizations for the attainment of either religious or political ends.

A statement signed by Dr. F. H. Knubel, president of the United Lutheran Church in America and by Dr. Emanuel Poppen, president of the American Lutheran Church, did not mention Mr. Taylor by name, but termed the appointment a violation of the principle of separation of Church and State.

The third letter, signed by leaders of the Northern, Southern, and National (Negro) branches of the Baptists, expressed approval of the President's efforts in the direction of peace, but concern over his appointment of Mr. Taylor. It read in part:

"The distinctive theory upon which this government has been founded is the absolute separation of Church and state, and any recognition, implied or otherwise, of the political status of any ecclesiastical organization constitutes, in our judgment, an assault upon this principle."

At the same time Dr. Rufus W. Weaver, chairman of the Baptist public relations committee, released a statement urging President Roosevelt to inform the country as to the full meaning of the Taylor appointment.

Primate Calls Woman's Auxiliary "Tenth Legion" of the Church

WASHINGTON—Presiding Bishop Tucker referred to the Woman's Auxiliary as the "Tenth Legion" of the Church when he addressed the annual meeting of the diocesan Auxiliary on January 2d in the Church of the Epiphany.

He said that like Caesar of ancient times, he could always depend on the famous Tenth Legion.

The Presiding Bishop also pointed out that ethical and cultural life has deteriorated since the World war, but added that the Church has its best opportunity at this moment in history. This is true not only in India, China, Korea, Africa, and the Philippines, but in all avenues of life, he stated.

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New Members Join the National Council

Welfare Director, Rail Executive
are Chosen to Fill Vacancies in
Church Administrative Body

NEW YORK—Membership in the National Council has been accepted by C. Jared Ingersoll, Philadelphia, and Dr. Frank W. Moore, Auburn, N. Y., according to an announcement by Presiding Bishop Tucker.

The newly-elected members filled vacancies made in the Council by death and resignation. They will take their seats on February 13th at the next meeting.

The National Council with headquarters in New York is the administrative body of the Church between triennial sessions of the legislative body, the General Convention, which will meet in Kansas City, Mo., next October.

DR. MOORE

Dr. Moore retired as an instructor in the department of homiletics of Auburn theological seminary in 1930. He is a director of the Community Chest in Auburn, N. Y., of the Y.M.C.A., the Colored Community Center, and the Family Welfare Society; he is a member of the executive board of the local hospital; and president of the Cayuga Museum of History and Art, and of the Auburn Peace Council.

Ordained to the ministry in the Presbyterian Church, Dr. Moore entered the Episcopal Church in 1930, and has served on the Department of Missions, the Standing Committee, and the Diocesan Council of his diocese, Central New York. He was a deputy at two General Conventions.

MR. INGERSOLL

"Mr. Ingersoll is a banker and railroad executive, actively interested in the work of the Church in the diocese of Pennsylvania," said Bishop Tucker.

He is a trustee of St. Paul's school, Concord, N. H.; chairman of the board of the Midland Valley railroad, the Kansas, Oklahoma and Gulf railroad, and the Oklahoma City-Ada-Atoka railway. He is a director of the Pennsylvania Railroad company, the Mutual Assurance company, and the University of Pennsylvania hospital.

He is also president of the Muskogee County and Sebastian County Coal and Mining company; manager of the Girard Trust company and the Western Savings Fund Association in Philadelphia; and director of the Philadelphia and Western railway.

Increase Salaries of Clergy

PARIS, KY.—At least three congregations have increased the salaries of their clergymen, according to reports of the Every Member Canvass in the Diocese of Lexington. In two instances, mission congregations are paying part of the salaries for the first time, the Rev. G. R. Madson, chairman of the Field Department, stated.



DR. FRANK W. MOORE
New member of National Council.

Expert Yeggmen Enter Church, Make Off With Money and Pyx

SAVANNAH, GA.—Expert yeggmen according to police here, forced several locks, cracked the safe, and secured money belonging to various parish projects when they visited St. Paul's church on Christmas night. A gold pyx belonging to the Rev. D. N. Peeples was also taken.

In Augusta, the rector's discretionary fund was stolen from St. Paul's church.

Dedicate Window

ROANOKE, VA.—A double window was dedicated at St. John's church on December 31st to the memory of Mrs. Alfred River Berkeley, by the retired Bishop Jett.



C. JARED INGERSOLL
Another new Council member.

President Urges Americans to Rededicate Themselves to Brotherhood Under God

NEW YORK (RNS)—A call to Americans to rededicate themselves to "the principle that all men are brothers," was made by President Roosevelt in a letter to Dr. Arthur H. Compton, co-chairman of the National Conference of Christians and Jews, endorsing the seventh annual observance of Brotherhood Week February 18th-25th, under the auspices of the National Conference.

The President stated: "

"With gratitude to God for the liberties we enjoy and with a full measure of mutual respect for each other's faith, let us gather together in our churches, synagogues, schools, public halls, and homes during this week to celebrate our brotherhood under God as citizens of our beloved land. Let us here resolve that in a time of world division and pain, this nation shall be rededicated to the principles that all men are brothers; that religious prejudice and group intolerance may not here destroy that unity in freedom which is the strength of our national character."

Announce Final Plans for Federal Council Mission

NEW YORK (RNS)—Final plans for a National Christian Mission to be held in 10 major cities throughout the country have been announced by the Federal Council of the Churches of Christ in America through its Department of Evangelism. The mission will begin in Kansas City, September 29th, and conclude in Los Angeles on March 23d, 1941.

The Mission, which has been more than a year and a half in preparation, will attempt to aid the Churches in reaching "the unreached masses of our land."

About 25 speakers, widely known men and women drawn from the ministry and the laity, will participate in the mission. In each city the program will begin on a Sunday and conclude a week later on the following Sunday.

The following organizations will cooperate with the Federal Council in sponsoring the enterprise: the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Council, and the National Council of Church Women.

The complete schedule for the National Christian Mission follows:

September 29th-October 6th—Kansas City, Mo.
Oct. 6th-13th—Denver, Colo.
October 13th-20th—Minneapolis, Minn.
October 20th-27th—Oklahoma City, Okla.
October 27th-November 3d—Houston, Texas
November 3d-10th—to be supplied
November 10th-17th—Indianapolis, Ind.
(tentative)
November 17th-20th—Chicago
November 24th-Dec. 1st—Baltimore
December 1st-8th—Hartford, Conn. (tentative)
January 5th-12th—Syracuse, N. Y. (tentative)
January 12th-19th—Philadelphia
January 19th-26th—Louisville, Ky.
January 26-February 2d—Pittsburgh
February 2d-9th—Washington
February 9th-16th—Cleveland
February 16th-23d—St. Louis
February 23d-March 2d—Portland, Ore.
March 2d-9th—Seattle, Wash.
March 9th-16th—Oakland, Calif.
March 16th-23d—Los Angeles.

Favors Peace but Deplores Pacifism

Peacemaker Prefers War to the
Greater Evils That Threaten a
Christian Civilization

DEL MONTE, CALIF.—The Rev. Theodore S. Bell, a British citizen and chaplain of St. John's chapel here, has written to the Episcopal Pacifist Fellowship explaining why he believes pacifism to be untenable. In this letter he insists on the possibility of righteous war; of war as the lesser of two evils; and of force consecrated to God.

Mr. Bell was denied United States citizenship (L. C., May 25, 1938) because he refused to give an unqualified affirmative reply to the question, "If necessary, are you willing to take up arms in defense of this country?" He reserved the right to determine whether a war was justifiable and righteous.

His letter, addressed to Bishop Mitchell of Arizona, Southwest provincial representative, follows:

Dear Bishop Mitchell:

"The Christmas letter from the Episcopal Pacifist Fellowship asks those who share the essential convictions of the signatories and who reside in this province to write to you. . . . Whilst I could never sign the pledge of the Fellowship, I loathe the war and would do all in my power to discredit it as a mode for the arbitrament of international disputes. This, I take it, is the underlying conviction of members of this latest avatar of the Fellowship of Reconciliation. Because I share this conviction, I deplore the adoption of the pacifist program.

WAR MAY BE LESSER EVIL

"Too many pacifists are so obsessed with the dreadfulness of war that they give insufficient value to the fact that the instructed Christian never chooses war as a good, but as the lesser of two evils. No Christian lightly takes up the sword; he can only do so if the cause is on the whole righteous, when wrong can be redressed by no less terrible means, and when he can ask Christ's blessing on his act and go forward in God's Holy Name. He chooses to fight, to slay, and to be slain, that the armed might of evil men may not destroy those things which make life fair. To slay a brother man, whatever his color and race, can never be good; but his death and mine is surely a lesser evil than the degradation of the standards of civilized man by totalitarian barbarians.

"RALLY MEN OF GOOD WILL"

"To me it seems tragic that bishops and priests of the Church in America should choose a moment when Christian civilization is in more deadly danger than it has been for centuries to preach pacifism. Should not prophets of the righteous God elucidate for our age the issues which are at stake and rally men of good will to defend the bases of our Christian democracy?

"Victory in war will not build a stable society worthy to endure, but military defeat is at times the only check to the power of militant evil. Force used to protect the good may indeed be consecrated to God.

"Yours very faithfully,
"(Rev.) THEODORE BELL."

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Describes Arrest of Clergyman in Orient

Bishop Nichols of Kyoto Publishes
Statement Telling of Detention
of Rev. L. Tucker by Japanese

KYOTO, JAPAN—To clear up a haze of speculation and rumor surrounding the recent detention of an American missionary by Japanese authorities [L. C., January 3d], Bishop Nichols of Kyoto has made public the following statement of the facts of the case:

The Rev. Luther Tucker and his family were taken from the ship at Kobe on which they were ready to sail for Shanghai, October 12th. Mr. Tucker was held in the Gojo police station, Kyoto, from that time until December 2d. His family was held at the Miyako hotel, under rather strict surveillance, until about the end of October.

It was impossible then to secure any advice from the police authorities as to the nature of the charges against Mr. Tucker. Preliminary investigation continued until November 15th after which the Public Procurator made further investigations on the basis of the information submitted to him by the police.

The first hearing took place December

14th; the verdict was handed down on the 16th. Whereas the Procurator had asked for a sentence imposing six months in jail, Judge Tsuji imposed "four months imprisonment suspended, with a term of probation for one year." (Quoted from *The Japan Times & Mail* of December 18th, 1939.) On December 18th permission was granted for Mr. Tucker to leave Japan to join his family in Shanghai. He sailed on the SS *Taiyo Maru* on that afternoon.

GRANTED PRIVILEGES

While in the Gojo police station, Mr. Tucker was granted certain special privileges. He was permitted to have special food sent in regularly and, contrary to usual practise, he was permitted to exchange letters with his family and friends. These communications were, of course, inspected by the police. In accordance with Japanese custom, visitors were absolutely excluded in the early stages of the preliminary investigation but later a few visitors were permitted.

Shortly after the case was transferred to the Procurator's office, Mr. Tucker was permitted to move on December 2d to one of the city hotels where he lived under the surveillance of the police, but with considerable freedom of action, until December 16th. During the last two days of his stay in Kyoto, he was permitted to live in the home of a friend.

The accusation brought against him and proved was as follows:

"Violation of the law prohibiting distribution of seditious literature and the military

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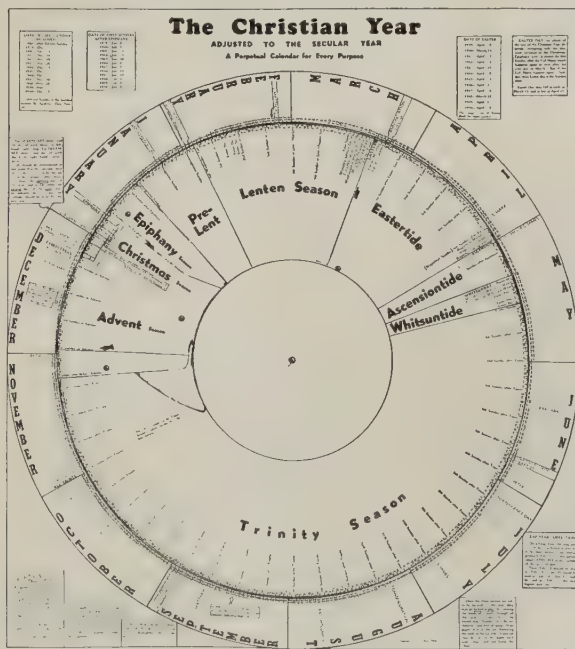
BROOKLYN—A series of social, economic and cultural lectures will be sponsored by the Christian Forum on Social and Economic Planning at All Saints' church.

James C. Drury, professor of market and business administration, New York university, spoke on January 14th.

On January 21st, Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, will give an illustrated lecture: Nova Scotia's Coöperatives. Mr. A. E. Kase, manager of Amalgamated Housing in the Bronx and of Amalgamated Dwellings in Manhattan, will speak on How We Built Amalgamated Housing, January 28th. The Social Unit Plan and Consumer Democracy will be the subject of Mr. Wilbur Phillips, executive secretary of the Organization Committee on the Social Unit Plan, on February 4th. Spencer Miller Jr., director of the Workers' Education Bureau of America and consultant on industrial relations for the National Council of the Episcopal Church, will discuss Labor Unions and Social Help projects on February 11th. At the last meeting of the first series on February 18th, Mr. R. L. Smith, assistant secretary of the Eastern Coöperative League, will speak on Practical Steps in Coöperative Organization.

penal law prohibiting spread of groundless rumours." (From December 18, 1939, issues *Japan Times & Mail*).

Although unable to contest this accusation under the emergency legislation in Japan, Mr. Tucker seems to have won on his general character, conduct, and sincerity, the respect of the authorities who dealt with his case.



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Tables give the date for Easter and other points for setting the calendar each year. Once set for a given year, it reads correctly throughout the entire year. The chart can be used for looking up dates past and future. Although it shows all the 365 days for the year on its face, the size is only 12x14 inches. Comes as a cut-out, in two sections, ready to be assembled.

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BRaille PRAYER BOOK

An edition of the Book of Common Prayer in Spanish has been printed in Braille for blind communicants of the Church in Cuba. Above is shown the first copy delivered, with its happy owner.

Showing of Birth of Nation Film Blocked by Committee Representing Three Faiths

SOUTH BEND, IND. (RNS)—The showing of the talking picture version of *The Birth of a Nation* was blocked here by joint action of a committee representing Protestant, Catholic, and Jewish faiths because it was said to incite racial prejudices.

The church committee received contributions of \$100 to help defray expenses one theater manager incurred in booking it.

Later it was revealed, the manager, J. Shinback, returned the money to the committee declaring that he felt that the theater, a commercial enterprise, could stand the loss more readily than the church groups could.

Lectures to Members of China Anti-Aircraft Class

SHANGHAI, CHINA—Forty-three students of the Anti-aircraft school near the new student center of the Rev. Quentin K. Y. Huang have applied for a series of 12 lectures on Christianity.

"The Anti-aircraft school is located seven miles away," stated Mr. Huang, "but week in, week out, our effort of conquering space in rain or clear weather has been well rewarded by an average attendance of 91%."

Mr. Huang had labored long to build his student center in Nanchang, the capital of Kiangsi, only to see it disappear overnight as schools were evacuated in the autumn of 1937. He thought it would take years to build up any other work, but finds it quite otherwise. He stated:

"In the darkness of our national crisis, comes the dawn of our moral and spiritual awakening. . . . In the face of reverses the students have walked from their homes, relatives, and friends, to this remote, unknown, undeveloped Southwest where there is no artificial attraction or material comfort. In addition to all their physical sufferings . . . they are sometimes cut off . . . from their beloved ones, perhaps in some cases for all time. . . . In this gloomy hour the pendulum naturally swings over to Truth."

Business Men Laud Religious Education

Chamber of Commerce Committee Says That Students Must Have a Religious Viewpoint

NEW YORK—"A deep, true, religious understanding and viewpoint" is first on the list of things necessary to produce the "schools New York wants," according to a recent report of a special Chamber of Commerce committee.

The committee used in its study the findings of a committee of the New York State Board of Regents, headed by Owen D. Young, which had made an educational survey and presented one volume of information supported by ten volumes of supplementary data.

The committee told the Chamber of Commerce:

"At this time, the state and the nation find themselves in different conditions and with different needs from those which our country has heretofore known, and our educational system must be adjusted to meet these present-day needs. This committee is convinced that the great lack in our homes and in our national life is the lack of true, simple religion.

"We do not want Church differences mixed up in our schools; but we do want our scholars to appreciate and understand the importance of their following and making the most of the faith with which they are identified. We want them to know, and to live by, the basic rules of life which each will find in his own religion. Integrity, kindly human understanding, and true morals are found in each—and those our scholars must know and follow all through their lives if they would build high characters and play the part we need them to play in the future of this nation.

"The United States cannot have or maintain a right system unless it is based on true, religious principles; and therefore, in spite of the fact that some hesitate to include religion in our educational program, we place it first."

The Chamber of Commerce committee which reached this conclusion was made up of Frederick J. Lismann, railroad man, who came into prominence in 1891 by exposing conditions of the Richmond Terminal System, now merged with the Southern Railway; Howard C. Smith, senior warden of Christian Episcopal church, Oyster Bay, former chairman of the board of directors of D. Appleton & company; A. Wellington Taylor, dean of the graduate school of business administration, New York university; and John R. Todd, prominent New York attorney.

Others were Thomas F. Woodlock, director of a number of railroads, and at one time a member of the Interstate Commerce Commission; Richard W. Lawrence, corporation official, one of the owners of *Printer's Ink* magazine, president of the New York Y.M.C.A.; Charles T. Gwynne, executive vice-president New York State Chamber of Commerce; B. Colwell Davis, president emeritus New York State School of Agriculture, and president of the Council of Church Boards of Education.

Reaches Confirmation Goal

ASHLAND, KY.—Reaching his goal of one new confirmand for each parish year, the Rev. Francis M. Cooper, rector of Calvary Church, presented 51 persons for Confirmation in 1939. The parish, now 50 years old, has a communicant list of about 250.

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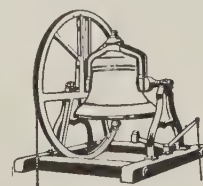
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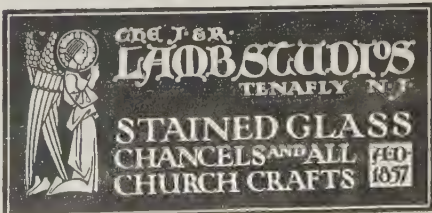
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Increased Giving is Urged for This Year

Bishop Mann of Pittsburgh Asks People to Prevent Deficit for 1940 by Generosity Now

PITTSBURGH—Commending his people for their contribution of \$5,000 for the 1939 missionary shortage fund, Bishop Mann of Pittsburgh has written to Church members of the diocese to urge increased giving in 1940.

"I am asking your help now," writes Bishop Mann, "not to meet a deficit but to prevent one for 1940. Every parish and mission in the diocese will shortly be making its annual canvass for the work of the parish, the diocese, and the National Church.

"Our diocesan council has met, and states

that the amount needed for the missionary work of the diocese is \$33,600 and for the work of the National Church is \$23,400, a total of \$57,000. If we are to meet these budgets, our missionary giving must be materially increased.

"It is for this reason that I appeal. We can give it if we will. All of us know that business conditions in Western Pennsylvania are much better than they were a year ago. In what better way can we show our gratitude to God than by increasing our gifts for the spread of His kingdom?

"The Presiding Bishop has appealed to the whole Church for a deeper interest in its missionary work, and my hope and prayer for the diocese of Pittsburgh is that we shall rise to the full height of our privilege and obligation."

The \$23,400 included in Bishop Mann's letter for the National Council's budget represents an increase of \$5,000 over the 1939 diocesan expectation, and is the amount contributed by the diocese of Pittsburgh in response to the missionary shortage fund appeal last year.

Dedicate Cuba Church in Memory of Bishop Hulse

HAVANA, CUBA—On St. Thomas' December 21st, Bishop Blankingship dedicated the new Iglesia de San Lucas Ciego de Avila in memory of the late Bishop Hulse.

The consecration and Communion service took place at 9 A.M. At night there were services in English and Spanish, the bishop preaching at the first service.

The mission in Ciego was reestablished in 1930 by Archdeacon Townsend. The building of the church was authorized by the late Bishop Hulse and planned by the archdeacon, who also supervised the construction. The municipal architect, Jose San Pedro y Xiques, was the contractor. One thousand dollars of the cost were provided by the American Church Building Fund Commission.

The rector of the church, the Rev. Guillermo Zermeño, is a native of Mexico.



CLASSIFIED



ANNOUNCEMENTS

Appeals

ST. JOHN'S EPISCOPAL CHURCH for the Deaf, Birmingham, Ala., with a communicant list of 58 members, wishes to get in touch with some of the churches which have Pews, an Altar, a Processional Cross, Altar hangings, and a Cabinet for Altar hangings to give away. Please communicate with the REV. ROBERT C. FLETCHER, Missionary to the Deaf, Province of Sewanee, 2015 North Sixth avenue, Birmingham, Ala. P.S. We would also like to have an organ or a piano for our blind communicants.

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CHURCHWOMEN, YOUNG PEOPLE, money in your spare time selling subscription to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money for Christmas. You may earn as much as \$5.00 an evening, for we pay a liberal commission bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CHOIRMASTER-ORGANIST—large experience in fine church and cathedral choirs. Expert voice boys. Highest recommendations. Box H-1414, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, single, 47, desires position as assistant rector in Anglo-Catholic parish. \$1500 living quarters. Box R-1419, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within the days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department 7, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section a notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rates.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

NECROLOGY

† May they rest †
in peace.

AUGBURN HUGART WEBB

WICHITA, KANS.—Augburn Hugart Webb, for many years senior warden and senior warden emeritus of St. John's parish, died at his home on Dec. 24th, at the age of 89 years. Death was due to myocardial failure.

Earlier in the evening, when carolers from the parish visited his home, he moved among them seemingly in good health.

Born on a farm near St. Louis, Mr. Webb entered the employ of the Missouri Pacific railway at sixteen, and served it faithfully until his death. At the time of his retirement from active service he was superintendent of the Wichita division. Later he was made assistant to the vice-president with headquarters in Wichita. It was said that he knew every employe in his division by his first name.

During Mr. Webb's active years, he was a familiar figure at diocesan conventions and Church gatherings.

He was buried from St. John's Church on December 27th with Missouri Pacific officials from St. Louis attending the service. Surviving him are his children, Elizabeth, Josephine, and Robert.

HENRY MAUGER LONDON

RALEIGH, N. C.—Henry Mauger London, well-known North Carolina Churchman, died at his home on December 29th, as the result of a chronic heart disease.

Mr. London was born in Pittsboro 60 years ago, the son of Major and Mrs. Henry Armand London. He studied at the University of North Carolina law school and at the George Washington university in Washington.

In the Church Mr. London was a devoted layman, serving as treasurer of the North Carolina diocese for two decades.

He was the mayor of Pittsboro from 1903 to 1905, and practiced law there with his father until 1913. In 1907 he was elected to the state house of representatives; in 1911 he was sent to the state senate; and in 1912 he was a presidential elector.

From 1913 to 1919 he was chief deputy collector of internal revenue in North Carolina. During 1917-1919, he was a corporal in the First N. C. Reserve Militia. He was also the legislative reference librarian for 20 years and a member of the university board of trustees. Mr. London was associated with many other civic and fraternal organizations.

Funeral services were held in the Church of the Good Shepherd with Bishop Penick and the Rev. James McDowell Dick, rector, officiating. A service was also held at St. Bartholomew's church in Pittsboro, the place of burial, with the Rev. Royal Shannonhouse, rector, and the Rev. Thad A. Cheatham of Pinehurst conducting.

Mr. London is survived by his widow, two sons, two brothers, and four sisters.

Diocese to Celebrate 20 Years of CMH Work

TRENTON, N. J.—The Church Mission of Help will celebrate the 20th anniversary of its work in the diocese of New Jersey on January 23d.

Bishop Gardner will officiate at the celebration of Holy Communion. Speakers will include retired Bishop Matthews, the Rev. John Talbot Ward, Dr. Ellen C. Potter, and Dr. Miriam VanWaters.

The annual meeting of the Woman's Auxiliary on January 10th was addressed by Presiding Bishop Tucker and by retired Bishop Matthews.

Racine Conference June 24th

MILWAUKEE—The Racine Conference will be held this year from June 24th to July 5th at the DeKoven Foundation, formerly Racine college, it was decided at a recent meeting of the executive committee in Chicago.

The Rev. Walter C. Bihler of Christ church, Chicago, will be the dean.

Church Educators Present Weekly Religion Courses as Part of January Program

NEWARK, N. J.—Religion courses are being given in this city on Wednesday nights during January as part of a Church training program.

Professor Cuthbert A. Simpson, of the General theological seminary, New York City, is giving a course on the Old Testament; the Rev. Dr. Charles L. Gomph, rector of Grace church, Newark, on teaching the life of our Lord; and the Rev. Percy T. Olton, rector of St. James' church, Newark, on the use of the Book of Common Prayer.

A course on personal religion is being presented by the Rev. David K. Montgomery, rector of St. Peter's church, Morristown; two courses on methods and teaching techniques for teachers of adolescents and adults, by the Rev. Allen Watley, rector of St. John's church, Union City; and practical methods for teaching little children, by Miss Sarah F. Baldwin, of St. James' church, Upper Montclair.



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COMING EVENTS

January

- 21-23. Convention of West Texas, Corpus Christi, Tex.
- 22-24. Convention of Texas, Galveston.
23. Convention of Upper South Carolina, Columbia, S. C.; election of Bishop of Louisiana, New Orleans.
- 23-24. Convention of Pittsburgh, Pittsburgh, Pa.; of West Missouri, Kansas City, Mo.
- 23-25. Convention of Mississippi, Aberdeen.
24. Convention of Arkansas, Fort Smith; of Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
- 24-25. Convention of Alabama, Tuscaloosa; of Dallas, Corsicana, Tex.; of Maryland, Baltimore.
25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convocation of Nevada, Elko.
- 25-26. Convention of Los Angeles, Los Angeles, Calif.
- 28-29. Convention of Olympia, Seattle, Wash.
30. Convention of California, San Francisco.
- 30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
31. Convention of Michigan, Detroit.

CLERICAL CHANGES

APPOINTMENT ACCEPTED

WILLIAMSON, REV. HAROLD C., formerly curate of Christ Church, Lexington, Ky. (Lex.); to be rector of St. Matthew's Church, W. 84th and Clark Streets, Cleveland, Ohio, effective February 1st.

NEW ADDRESSES

GILFILLAN, REV. PERRY M., formerly 905 4th Ave. S., Minneapolis, Minn.; 1245 Chalmers Ave., Detroit, Mich.

HEMSLEY, REV. STANLEY FRANCIS, associate rector of St. John's Church, Stamford, should be addressed at 90 Grove St., Stamford, Conn.

NIKEL, REV. FRANK, formerly 40 Monroe St., New York City; Sailors' Snug Harbor, Staten Island, N. Y.

SHEPPARD, REV. EDSON P., formerly 500 E. McClure St.; 179 Flora Ave., Peoria, Ill.

ORDINATIONS

Priests

OHIO—The Rev. JOHN EVANS KNOX was advanced to the priesthood by Bishop Tucker of Ohio in Trinity Church, Findlay, December 19th. He was presented by the Rev. Glenn F. Lewis, and is rector of Trinity Church. The Rev. Dr. Walter F. Tunks preached the sermon.

The Rev. JERRY ECHOLS CARPENTER was dained to the priesthood by Bishop Tucker in Paul's Church, Bellevue, Ohio, December 20th. He was presented by the Rev. Benedict William and is rector of St. Paul's Church. The Rev. B. Z. Stambaugh preached the sermon.

The Rev. FRANK LESTER SHAFFER was advanced to the priesthood by Bishop Tucker in the Church of Our Saviour, Akron, Ohio, December 21st. He was presented by the Rev. Dr. B. Z. Stambaugh and is curate at the Church of Our Saviour. Bishop Tucker preached the sermon.

CHURCH CALENDAR

JANUARY

21. Septuagesima Sunday.
25. Conversion of S. Paul. (Thursday.)
28. Sexagesima Sunday.
31. (Wednesday.)

FEBRUARY

1. (Thursday.)
2. Purification B. V. M. (Friday.)
4. Quinquagesima Sunday.
7. Ash Wednesday.
11. First Sunday in Lent.
- 14, 16, 17. Ember Days.
18. Second Sunday in Lent.
24. St. Matthias. (Saturday.)
25. Third Sunday in Lent.
29. (Thursday.)

✠ CHURCH SERVICES ✠

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOFER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

NEW YORK

St. Paul's Cathedral
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VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon
Weekdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAUL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M.
Noonday Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

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Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

CHURCH SERVICES NEAR COLLEGES

BENNETT JUNIOR COLLEGE

Grace Church
Millbrook, New York

THE REV. H. ROSS GREER, Rector

Sundays: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services: 8:00, 9:45, and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church by the Campus
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector
THE REV. GEORGE P. HUNTINGTON

Sunday Services: 8:00, 9:30, and 11 A.M., and 5 P.M.

UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON
THE REV. RANDOLPH C. MILLER, Ph.D.
MISS MARGARET WILLIAMS

Sunday Services, 7:30 and 11:00 A.M.
Cranmer Club for Students, 6:00 P.M.

COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.

THE REV. SAMUEL F. BURHANS, Rector
14 Madison street

Sunday Services: 8:00 A.M. Holy Communion;
10:30 A.M. Morning Service; 11:45 A.M.
Church School.

DENISON UNIVERSITY

St. Luke's Church
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge

Sunday Services: 8:00 and 11:00 A.M.

FRANKLIN AND MARSHALL COLLEGE

St. James' Church
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector

Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector
THE REV. HARRY G. HARTMAN, Associate Priest

Sunday Services: 8:00, 10:30, 11:00 A.M., and 7:30 P.M.

Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues., Thurs., and Sat. 9:00 A.M.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets

Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector
THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services

7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon

Weekdays

Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday. 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN, Rector
REV. FREDERIC B. KELLOGG, Chaplain
REV. HENRY B. ROBBINS, Assistant

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45.

Holy Communion, Tuesdays, 10:10; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

IOWA STATE COLLEGE

St. John's by the Campus

Ames, Ia.

LEROY S. BURROUGHS, B.A., Rector

Sundays:

8:00 A.M., Holy Eucharist. Special Service for Students and Faculty on second Sunday each month, followed by breakfast and speaker.

9:30 A.M., Lay Readers' Seminar and Students' Bible Class.

11:00 A.M., Matins (Eucharist first Sunday of Month).

7:00 P.M., Social Hour in Student Center.

Wednesdays:

7:00 A.M., Holy Eucharist and Breakfast.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street

Henry Lewis Frederick W. Leech

Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Prayer and Sermon; 7:00 P.M., Student meeting in Harris Hall, State and Huron streets.

UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska

Sunday Services: 8:30 and 11:00 A.M. and 6:00 P.M.

Fridays and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio
South Main street

THE REV. L. E. DANIELS, S. Mus. D., Rector

Sunday Services: 7:30 and 11:00 A.M.

Saints' Days: 7:30 A.M.

Student choir

Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village

3914 Locust Street

REV. WILLIAM B. STIMSON, Rector

Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.

Weekday Services: 7 A.M. and 5:30 P.M.

Wednesdays and Holy Days: 7 and 9:30 A.M. and 5:30 P.M.

PRINCETON UNIVERSITY

Princeton University Chapel

Princeton, N. J.

THE REV. JOHN CROCKER, Chaplain

THE REV. ROBERT E. MERRY, Assistant

Sundays: Holy Communion with Address, 9:30 A.M.

Weekdays: Holy Communion, 7:30 A.M.

SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.

THE REV. JOSEPH S. EWING, Vicar

Sunday Services

9:00 A.M., St. Mary's, Flandreau

11:00 A.M., St. Paul's

5:30 P.M., St. Paul's Club for Students

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

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THE REV. CHESTER L. HULTS, Rector

Sundays: Holy Communion 6:30, 7:30, and on first Sunday 11:00 A.M.; Morning Prayer and Sermon 11:00 A.M.; Student Vespers 6 P.M.; Student Club 6:30 P.M.

Holy Days: Holy Communion 7:00 and 10:00 A.M.

WILLIAM AND MARY COLLEGE

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Sunday Services: 8:00 and 11:00 A.M. and 8:00 P.M.

Second Sunday in month: Holy Communion 9:00 A.M. in College Chapel.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M. and 10:30 A.M.

Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center

1001 University avenue, Madison, Wis.

THE REV. CHARLES F. BOYNTON, Chaplain

Sunday Services: Holy Eucharist 8:00 and 10:30 A.M.; Evensong 7:00 P.M. Weekdays: Holy Eucharist, Monday, Wednesday, Saturday, 8:00 A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

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